of it in a seemly way and with surety, to set down in writing the things worthy to be known, which we must needs beg from the Hebrews and Greeks and Latins, and which we cannot possess without great cost & expenditure of time and money.

THE END OF THE SECOND BOOK.

THE THIRD BOOK

AT the beginning of the little book that good fathers give their small children to begin their schooling, & to learn the Pater Noster, Ave Maria, Credo in Deum, and the other pleasant little matters of our faith, there are usually a Cross and three A's. But few persons take the pains to learn & understand what they mean, or for what reason there is a Cross rather than a Star, a Moon, or a Sun, which are significative of some symbolism or demonstration, as is manifest in many things; or why there are three A's rather than two, or four. But in this place, with Our Lord's aid, I will set down what these things seem to me to mean, according to my humble reasoning and understanding.

THE Cross not only signifies good fortune, according to our faith, because in it was our redemption, but also, according to the ancient philosophers, it is a sign and symbol of some felicity, which is requisite for those who are beginning to learn and to know well-formed letters. Furthermore, the Cross is made of two lines, of which all our Attic letters are formed: they are the perpendicular line & the horizontal line, forming a right angle & equal in quadrature, whereof I have written in many passages of the Second Book. Moreover, when the Ephesians wished to make use of their magic letters, which they wrote upon certain parts of their bodies, to gain victories, & to bring their parleys to an end, as Erasmus shows in his second Chiliad, in Proverb LXXIX, of which the title is, *Ephesiæ literæ,* they made the sign of the Cross there, thinking thereby to obtain the sooner what they demanded. They made use of the Cross, because they saw that the World is shaped like a Cross, that is to say, with East, West, South & North; & because man, too,—who is, as some philosophers say, & as is clearly shown in the thirtieth chapter of the *Book of the Game of Chess,* a Μυκροκοσμοσ, a little world,—bears within himself the figure of the Cross; this, when he has his feet together and his arms outstretched. Cœlius Rhodiginus, in the eighth Chapter of the sixth book of his *Ancient Lessons,** has many another good and excellent discourse on the Cross, which I omit for brevity's

* *Lectionum Antiquarum.*